

THE BAPTIST.

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Dr. Geo. B. Eager is made responsible for the statement that, "There are no prospects, so far as I can see, of the Jews taking possession of Palestine for years, and I do not think it advisable. The country is better off now under the Turks than it would be under the Jews. Many of the Jews in the Holy Land still hate Christians, and sometimes carry their feelings to the cross, crucifying them."

One of our contemporaries is demanding proof of the above statement. We suppose that Dr. Eager is able to supply the demand, and await further words from him, if he said the above.

"That ye henceforth walk not as other Gentiles walk, in the vanity of their mind." Eph. 4:17. The religion of our Lord must work a radical change, or it works none. No unregenerated man is so good as not to need a marked change—one that will contrast with his former life. It is but natural for men of the world to seek its vanities, but children of God are dead to the world. Its vain glitter, pomp, and splendor has no more place in their life. There is an allusion here to the frivolous, aimless life and unsettled impulses of the worldly minded. Christians should have pure, noble aspirations.

Here is a confession, or an admission, that is worth telling from the housetops:—"Boufoufort's Wine and Spirit Circular" says, that the "average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle Negroes." Remember who said this, and what he said! I live "in the South," where most of the "Negroes" are; and a vast herd of toughs, who are not Negroes. All our towns in Mississippi are small, where what few saloons we have scarcely measure up to the "average;" hence, they are not to be tolerated "ought not to be defended by our trade," because they "are a nuisance" and a resort for all tough characters" and "Negroes," or at least this is what this whisky organ has to say about it. Now, if the advocates of whisky will, and do so represent the saloon, what decent man can you find, who could defend or encourage one? Wherever you find it, the saloon is bad and only bad. The thing is not bad, is not an evil, is not a "resort" for thugs and toughs, is not a "nuisance" merely because it is the "average saloon;" no, no,

not at all, but because it is what it is—A SALOON! When an organ of "the trade" feels called upon to rise up and condemn the "average saloon," is it not high time that all the good people of the land were rising up and demanding the annihilation of the whole iniquitous business? Surely it is, and the child is now in its mother's arms, that will live to see that glad day come in all its radiant glory. May it come even in our own time!

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation, wherewith ye are called." Eph. 4:1. It is interesting to note how Paul speaks of his incarceration.

He calls himself the Lord's prisoner, literally a prisoner in the Lord. His seeming misfortune is on account of his devotion to Christ, but his love for the Lord makes it a pleasure. Paul and John suffered untold bodily afflictions, but had spiritual delights akin to heavenly bliss. When the world seems darkest to the child of God Heaven is brightest. We are called to be sons of God and to so walk as to honor this calling. To be like Jesus, to reflect in our daily activities his character, is the greatest privilege ever accorded any man; to claim redemption through his blood and so live as to cast reproach upon his cause, is the most shameful thing possible.

An intelligent brother of nearly 60 years of age, remarked, after hearing his pastor preach an unusually fine sermon, in much simplicity and power to the children, that "it would be well to preach on that style all the time. Preachers very often shoot over the game, which is rarely ever as large as they suppose." There is a suggestion in the above that most preachers might profit by.

It is said that a large percentage of shot and shell in battle is ineffective because shot too high—above the head of the enemy. An able general once gave orders to his men to "aim low—sweep the ground." No doubt a wise command. If everything is mowed down that is on the ground, by way of inclusion, the tall and the great will be reached. There will always be a need for preaching of an elementary character. The people are slow to learn, requiring "line upon line, precept upon precept." The old story must be carefully studied and presented to the people in its simplest analysis. The most effective preaching is a face to face talk, direct, earnest. There come times when the preacher has no time for taking care of homiletics. "Preach the Word."

Mr. Robert Arthington willed his almost entire estate of four million dollars to missions! It is the largest single gift in the history of the race. It is put into the hands of the Baptist Missionary Society of London and the London Missionary Society for administration. It was Mr. Arthington's wish that every member of the human family should have a copy of the Bible, or "at least the gospel of John, together with the book of the Acts of the Apostles," every man being taught to read it in his own native tongue. This great man has all along been a great supporter of missions, the first missionaries to the Upper Congo, were sent out as a result of his gifts. But in his death he has done more than he did in all his long and eventful life. Surely, there is a power in the gospel of the Son of God yet! The wealth of the world belongs to God, and men are only stewards; and in ever increasing numbers they are coming to recognize it. May their numbers greatly increase, hastening the day when all the peoples of the earth shall have learned to love the Lord and Savior Jesus Christ.

"Rev. W. C. Bitting, of New York, is made responsible for the statement that a Presbyterian minister in that city "baptized" a dead baby; and the question has been raised, What is the difference between baptizing a dead baby and a living baby? Of course, so far as the authority of Scripture is concerned, there is no difference. We have frequently heard of Methodist ministers sprinkling dead persons; but this is the first instance coming to our knowledge of a Presbyterian's performing such an act. If asked why he did it, no doubt he would answer: 'For the sake of the parents.' That is the only possible grounds on which a Presbyterian could do such a thing. He does not baptize in order to make an infant a member of his church, for he claims that if its parents are church members, the baby is born into the church. He cannot do it to secure the salvation of the infant, for he knows better. Presbyterianism does not take that view of it. The only basis for infant baptism by a Presbyterian, whether it be dead or living, is the gratification of the parents. But what of the educational work of a church which begets such a state of mind on the part of parents? Jesus said, 'Whosoever shall break one of the least of these commandments and shall teach men so, he shall be called least in the kingdom of heaven.'

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T. J. BAILEY, EDITOR AND MANAGER.

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The Baptist Day.

For two years now, by a vote of the Baptist State Convention, ratified by very nearly every association in the State, the first Sunday in December has been suggested to the churches as a most propitious time for increasing the circulation of the paper. Last year a number of new names came in, and many renewals, as a result of a little thoughtfulness in this direction on the part of the pastors. But some forgot it last year; let none do so this year. The paper ought to find its way into at least 20,000 homes in the good old commonwealth of Mississippi. It is now going into more homes than ever before; and yet there is great room for a great advance in the number of subscribers, in the immediate future.

Any man, with the least bit of "corn-field" sense, that it is possible for a human being to get along with, down here in this noisy old world, can name several good reasons why every Baptist in the State ought to read it. There is none other he can take. Though a man should take everything else that runs through a printing press, he would then need THE BAPTIST, if he is going to remain in Mississippi. It is the only paper in the world that pretends to give, or can give, the news of Mississippi Baptists. But it does not stop with news from our own State; it goes to the ends of the earth for matters of interest and importance. O, it will be a thousand years, we hope, before it will rise up and claim to be the whole thing in Baptist journalism, the best paper published in the South, and all that sort of gush; but in the meantime our people everywhere say that it is meeting the demands for a clean, strong, family, denominational paper. It did not come into the world Minerva-like, full grown; but like a big, bouncing boy, it has been growing steadily from day to day, since it came upon the scene, our brethren say, for all of which all of us are very grateful indeed.

It is a fact, all of our pastors say, that

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those of their members who read THE BAPTIST are their best supporters. Then it behooves every pastor, who is worth the salt he eats, to interest his people in taking it. If every pastor in the State, on the first Sunday in December, or thereabouts, would stand up in his pulpit at the close of a good, strong sermon, such as he usually preaches, and say something to this effect: Some of us are getting much good out of a paper published at Jackson and edited by T. J. Bailey, and is called by that most euphonic name, THE BAPTIST. All of you would be helped by its coming weekly into your homes. You need it, and your children need it. It will cost you a fraction less than four cents a week, and a dozen eggs will pay for it nearly two months. If the pastors, in some such words as these, will show the people the "sweet reasonableness" of the whole matter, a very great many will be made glad and will never cease to thank you for it.

Let us have a strong pull by all our people, on the first Sunday, or some suitable day, in December for the paper. Get new subscribers and renewals. Don't wait for an agent to come along; but throw yourself into the work for the common good, and may the Lord greatly bless us all in the effort.

Infant "Dedication."

It has been suggested, and not a few wise men have thought it desirable, that Baptists should adopt the practice of dedicating their infant children to God by the use of some suitable ceremony, either at the home or publicly in the church. The only objection to this would be the possible danger that it might come to be regarded, in the minds of many, as an ordinance of the church, and so lead to mischievous ideas of its necessity. On the other hand, if it should lead to a deepened sense of responsibility on the part of parents to bring up their children in the nurture and admonition of the Lord, it would certainly have its advantages. There is far too little nowadays of a sense of responsibility to God for the Christian training of our children. It would be well if, in some way, parents could be aroused to a clearer conception of their duty in this respect. Whether the adoption of a dedicatory service would be the best method of attaining that end is at least worthy of serious consideration.—The Examiner.

We should greatly regret seeing any such custom grow up in our churches. So subtle is the temptation to a superstitious view of church ordinances, as affecting for good the recipients, that soon there would grow up in the minds of many a feeling that this "dedication," in some mysterious way, affected the child's spiritual condition. And not a few parents would be tempted to feel that having dedicated their children to God in such a service, they could leave their spiritual welfare in His hands, while they themselves rested in ease. And insiduously and insensibly such a service would become as magically efficacious to some Baptists as the sprinkling of the babies is to some Pedo-do-baptists.

Sometime ago, under the influence of their Executive Committee of the Woman's Missionary Union, there was introduced among our Southern Baptist women what was known as the "Baby Band" organization, for the securing of money for missions. Babies' names were enrolled, the parents pledging certain amounts for them regularly, and much was written about their being enrolled in the Lord's army, and about the possible influence this would have upon the children, and so forth. But at the recent meeting of the W. M. Union Asheville, opposition to this movement developed and a number of ladies expressed themselves as opposed to it, because of its tendency towards Romanism. Some ladies who had had much to do with Romanists and some who had felt the power of the infant sprinkling superstition were particularly emphatic in their opposition to the movement among our people. It was discontinued. This dedication idea is of a kindred kind and should not be considered.

Why should Baptists run after novelties, instead of being satisfied with what the Lord has directed, in the New Testament, to do.—Christian Index.

If there was "no harm" to come from it all, as of course, there would be, as is pointed out above, no earthly good could possibly come of it. What good comes from infant baptism? Aside from holding them to the church in which they were christened, some of them are so held at least, there is not one solitary difference between the child that has been christened and the one that has not been so far as outward conduct is concerned. We know a Methodist preacher, though, who said: "I have observed that children that are baptized in infancy grow up to become better men and women than those who are not." We do not believe any such thing. Our observation is that people who do not violate the Scriptures, for it is a violation, in having their children baptized, are just as much concerned about their present and eternal welfare as those who do. Some of the grandest rascals unhung no doubt have been christened, or dedicated to God in babyhood.

No, no, let's wash our hands of the whole "dedication" business. Treat the dear children as a precious gift from God. Bring them up in the nurture and admonition of the Lord; but do not baptize them nor "dedicate" them in the church house, nor dedicate them into the church in the home, in any shape or form. Lay no priestly hand upon any child anywhere, for any purpose whatsoever. Bring them unto Christ by earnest teaching, and prayer; and, when they come to Him, and have had pardon at his hands, then will be time enough to baptize them. This is God's way with the children He has given us; and, he knows better what He would have us to do with them than we do ourselves. Acknowledge His leadership and authority in the training of our children and all will be well with both them and us.

Notes and Comments.

Texas Baptists have just held another great convention—"the greatest of all"

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their great meeting, in the mild way they put it. It was so deeply spiritual that on the invitation of the president—just think of it!—scores of people rose for prayer.

"In all thy ways acknowledge Him, and He shall direct thy paths," is as true today as when first spoken by the wisest of the world's wise men.

Here is a new version of an old text that may prove interesting reading to some people. "The harvest is past, the summer is ended, and the pastor's salary is not paid."

This is the day in which every loyal American citizen ought to pour out his soul, in earnest and devout thanksgiving to Almighty God, for the bounteous gifts of His love, during another year.

Mr. Rockefeller has made a thank offering of \$500,000 to Columbia University, as a slight token of his gratitude to God, in the escaping of his family unhurt from the fire that destroyed his beautiful home on the Hudson, Sept. 17th.

"Enlightenment, enlistment, enlargement," were the key words of the recent great Texas Baptist Convention, which are destined to become as famous as "elicit, combine, and direct" of other years. It ought to be accepted as our slogan throughout the world.

It is true, every word of it. The associational letter of one of the churches, away up in Virginia, where all the great people hail from, who do not hail from somewhere else, after reporting "Nothing" in all the blanks found in their letter, under the head of "Remarks," said: "Dear Brethren, we are still holding our own." They might have added, "and the Lord's too." And there are others of us who are doing the same thing, is the sad thing about it.

"The Baptist Congress," so called, met last week, 18, 19, and 20, in Boston. That the "congress" is made up of a "few wild mustangs" of the denomination will go unquestioned when, in their program, are found such "unsettled" questions (?) as "Is Baptism Essential to Church Membership?" and "Does Revelation End with the Scriptures?" The funny man, of *The Word and the Way*, suggests: "If this sage body has anything left over after discussing the foregoing questions, it might take up the question, 'Do two and two make four?'"

Nebraska decided, through her supreme court, the other day, that singing, Bible reading, and praying, being "religious, sectarian," and therefore unconstitutional, could not be "taught" in their public schools. But now come the Christian scientists of the State, demanding that, on the same ground, "physiology" be barred from the same schools. To them, physiology is "sectarian," since the denial of matter is fundamental in their "creed," and cannot be taught in the Nebraska schools,

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without "unjust discrimination" against the scientist folks. What next!

To meet the desire of many for a church in the vicinity of Millsaps College, Dr. Holman, presiding elder of the Jackson district, recommends that a "chaplain" for the College be arranged for, by the two Mississippi Conferences, to whom the College jointly belongs. As it is nearly a mile to the nearest church from the College and over bad roads, this would seem to be a wise thing to do, in order to look after the religious part, and by far the most important part and usually the most neglected part of College life. It is a happy day, when our colleges, as our own Mississippi College has always done, brings the religious life to the front.

Who would have even dreamed it ten years ago? A few days ago the "depot manager" of one of the large "union stations" in Richmond, Va., posted in large letters, in THE LADIES WAITING ROOM, that there would be no more smoking allowed. For some time it has been the custom of some of the young ladies, and "of the first families," mind you, to meet in the waiting room of the depot and smoke cigarettes. Just think about it! Young ladies of the first families of Virginia lounging around the depot smoking cigarettes! Where are we going to land, if this sort of thing continues?

It being now about the time of year, when some of our churches are off "to Europe" after pastors, the following story may be interesting, if not profitable: A very "desirable pastorate" was vacant. A certain preacher happened to know of it. His name, just how it does not concern us now, got before the pulpit committee of that very "desirable church," and then pretty shortly this particular preacher followed his name. He made a fine impression, and was called, but not unanimously. He got both sides together and told them that would never do—it would hurt both him and the church; and, he proposed, as a compromise, that if they would, at their next meeting, make the call unanimous, he would not accept it, making it easy for all concerned. The "next meeting" came; they, pursuant to the agreement, called him; and he—well, he wired his acceptance! and proceeded to railroad himself in upon them.

We feel greatly encouraged. Dr. Boswell, the distinguished editor of the New Orleans Christian Advocate, wrote it last week, "The Baptist Churches of Mississippi." That is progress in the right direction. Speaking of those presiding elders again, he says, "that a man, not properly qualified, is sometimes appointed presiding elder, is true; but it is not because of his personal influence alone," admitting that personal influence does figure in it, which is all that was charged in the letter from which we quoted. He wonders if "Bro. Bailey has ever sought election as pastor of a church, and was defeated through the

influence of one man, or through the influence of one man ever received a call." As we never "sought" election for anything in our life, of course, we have never been "defeated." We have been chosen pastor of several different churches; but, always without working the "personal influence" racket, overtures having always come to us from the churches, as they should. Now, as turn about is fair play, can Dr. Boswell say as much? We pause for a reply.

Bishop Thompson died of cancer, caused by smoking, the doctors say; and yet people will go from his grave and take a smoke. Gen. Grant died of cancer caused by smoking; and thousands of millions of people continue to smoke. "The greatest preacher the world has produced," since the days of Paul, smoked himself to death before he had reached sixty; and yet thousands of our preachers go right on smoking. Yes, sir, we repeat it. About the first question that is asked a young preacher seeking ordination these days is, "Do you use tobacco?" And if he can't say, very emphatically, "No!" the ordination ought to be called off, then and there. With our boys and girls too taking to the cigarette habit as they are now doing, it is simply intolerable for a young preacher to use tobacco in any form, all the doctors in the world to the contrary notwithstanding.

The Texas Convention was truly a great affair. There were nearly 2,000 in attendance. Dr. Buckner was re-elected president, and the work went right off. We present herewith a summary of work done on the mission field of Texas:

Stations supplied, regularly and irregularly.....	2,878
Days labored.....	52,660
Sermons preached.....	26,097
Exhortations and other religious addresses.....	10,399
Total sermons and addresses.....	36,496
Churches organized.....	104
Number of constituent members of churches organized.....	2,636
Baptized for mission churches.....	3,894
Received by letter and restoration by mission churches.....	3,656
Total received.....	7,550
Prayer meetings assisted in organizing.....	403
Sunday Schools assisted in organizing.....	375
Elders or bishops assisted in ordaining.....	46
Deacons assisted in ordaining.....	170
Pages religious literature distributed.....	2,031,638
Religious visits.....	59,134
Church lots secured, number 76, value.....	\$12,720.00
Church houses built in connection with labor, number 99, cost.....	\$33,066.44
Books, Bibles, etc., distributed, number 17,495, cost.....	\$8,699.67

Dr. Gambrell, who has served six years as Superintendent of Missions, was re-elected. Notwithstanding the present tumultuous times the outlook in Texas is bright. The Convention, now 56 years old, goes forward every year in her work.

In Memoriam.

Died in Jackson, Miss., at the home of her son, Richard Griffith, on October 27th, 1902, Mrs. S. A. E. Bailey, aged seventy-seven years.

In the death of this gracious woman the Baptist communion has lost one of its most consecrated members. She loved her church from her youth up, and spent a life-time in its service. She was a "keeper at home," and had that "meek and gentle spirit" which is "an ornament, in the sight of God, of great price." Her life rich in charities, filled with constant beneficences, illumined by an immutable faith, "adorned the doctrine of God, her Savior." She knew woman's sphere from man's. She had been trained in the old days of the Sunny South, and the grace and gentleness and ineffable sweetness of the highest type of its womanhood, found daily expression in her life. And, so, when the storm of civil war had swept away all—leaving her widowed, with a young family wholly dependent on her, she met the terrible ordeal with the faith of one who took God at His Word, moved serenely through twenty years of trials and difficulties in the darkest period of our State's history and emerged conqueror over all besetments and oppositions. One son, the President of the First National Bank of Vicksburg; another, Cashier of the Merchants' Bank of Jackson; another, in the very front rank of medicine and surgery in the United States; all three in the Shepherd's fold; and a devoted daughter—deceased—has set an accomplished woman and most earnest Christian: all this she lived to see, all this glorious reward of toil and tears, and prayers, undimmed by any doubt as to the certainty of their answer.

"She knew whom she had believed." She heard Him saying: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine."

In each of the homes of her children there was set apart "mother's room." What care, what wisdom, what wonderful administrative power, had it required, to take up the broken and tangled threads of life, at the close of a dreadful civil war, and weave them together again, into the warp and woof of this splendid family record! She was, to me, a most loved kins-woman—one whom I revered, whose advice I sought, whose life was a fulfillment of the promises of God. There was no noise about her, no bustle, no hurry; with systematic orderliness, with quiet strength, with faithfulness omitting nothing, she discharged every duty. She moved with the silence and the certainty of a force of nature directly to the accomplishment of her destiny. Her's was one of those silent but omnipotent lives whose influence permeates, up-builds, and glorifies humanity, and whose farthest reach will be felt in character-building power, among the most distant descendants.

"With living life God satisfied her and showed her His salvation." The end was natural—like the life had been. Without disease, without pain, at night, without so much as one difficult breath, she "fell on sleep" and passed from care into perfect

peace.

"Night dews fall not so gently to the ground
Nor weary, worn out winds so soft expire."

Abundant entrance she had,—entering "in through the gates into the city," "which hath foundations whose builder and maker is God." She sees "the King in His beauty—in the land that is very far off" from the jars and dissonance of the troubled earth where we still struggle on. Her memory remains—a comfort and an inspiration, and affection will often frame her picture in the air, as we sit in the office, or walk beside the way, and, gazing into her mild eyes, hear her gently say, when we lose the path, "THIS is the way; walk in it."

A. H. W.

Church and State in the Philippines.

The following taken from the press telegrams indicates that our government is to say the least, verging very close toward a recognition of the church of Rome as a ruling power:

"Manila. November 18, Archbishop Guidi, the new papal delegate arrived here today. Capt. Noble, aid decamp to Gov. Taft, and representatives of the Roman Catholic Church boarded the steamer and escorted Mgr. Guidi ashore. He went immediately to the cathedral, where services were held. He will call on Gov. Taft tomorrow."

Now in the name of reason and common sense, what business has the head of the government in the Philippines to send a special representative to escort this Catholic priest ashore: would he have done the same thing for a Methodist, Presbyterian, Episcopalian, Baptist or any other preacher? This is an outrage on the people of this country and should be rebuked by the President, and if he fails to do so, then Congress should speak out in condemnation of such an abomination. I would not say anything against the man so honored, he is the representative of a religious organization, nothing more, and is entitled to no more consideration than, under similar circumstances, would be accorded to any minister of the Gospel.

JNO. T. BUCK.

Jackson, Miss.

A New Organization.

During the session of the Baptist general convention, which met in Waco, Texas, on the 7th day of this month, a number of gospel singing evangelists held a meeting and formed a union for the purpose of cultivating a more fraternal spirit, and for becoming a greater tower in spreading the gospel.

A resolution was passed and the well known singer, J. A. Brown, was appointed to draft a petition to the General Passenger Agents' association, asking them to insert a clause in their application blanks for ministerial courtesies to enable gospel singing evangelists who devote their entire time to that work and depend on voluntary offerings for support, to secure the same courtesies as ordained ministers. They

agree also to comply with any stipulation that the General Passenger Agents' association may require, to protect the railroad against frauds, or against persons whose services are not in demand in this line of work. All gospel singing evangelists who come under the conditions expressed herein, and will co-operate, will write at once to R. S. Coward, Chairman, Waco, Texas, or Mrs. J. A. Brown, Secretary, Waco, Texas.

Just to Say Goodbye.

I am in Greenwood. It is Wednesday night, November 19. Tomorrow night I start for Memphis and to some meetings in Tennessee and Kentucky. I entered the State from Memphis October 24, and since that time have been present in meetings at twenty-one points; when I reach Memphis I will have traveled on this trip in Mississippi 1,489 miles. In the 27 days I have spoken 68 times, there being only one day of the tour in which I did not speak somewhere. That was the second day of the State B. Y. P. U.

To say that I have enjoyed the trip would be a mild way of expressing it, and to begin to name persons and places would be to have a list of 21 places and a hundred names.

Only one name—Landrum P. Leavell, the folks just will call him "Professor," and they will call me "Doctor," and put two "I's" in my name. When he entered the Sunday School work he resigned his position and title. When I went with the S. S. Board I resigned my position in N. C. and divided my time for the first few months between telling people that I was not a "Doctor," and telling them how to keep a Sunday School going.

But about Bro. Leavell—I do not know where to begin. I have never traveled with anybody that just suits me quite so well as he. Here are some of the things that I just picked up on the fly as we went along.

1. He is good looking—when he passes you want to stop and look again.
2. He is a pleasant companion—a gentleman, born that way.
3. He is going to be a great Sunday School man. He has both the ability and the disposition to master the Sunday School work.
4. Best of all, he has religion, and lots of it.

There are other things, but this will do for the present.

This is the only farewell note that I have ever written to a State paper since my connection with the S. S. Board, and I ought to be in bed now, having before me an all day trip and a speech in Memphis tomorrow night, but I just had to tell my Mississippi friends goodbye.

B. W. SPILMAN.

Pure Religion and Undefiled.

DEAR BAPTIST:

I am not a seer, a prophet, nor am I a pessimist, but I believe I see something that has a dark side to it. As the weathercock indicates the course of

the wind so the actions of an individual or a community indicate the course of their religious influence. In James, 1:27—we find this statement:—"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world."

We are not to understand that the mere act of visiting a fatherless child or a widow is pure religion, for an unconverted person may and often does such things, but to look after such people or in fact, any person in need is peculiarly the work of God's people and is considered an act of pure worship and therefore gives evidence of pure religion.

I believe Baptists are doing more along this line, in Mississippi than ever before, still there is much left undone and I am in a position to see this better than most preachers in the State. While conversing with a gentleman a few days since he made this remark: "All that is necessary to make Wesson a widow's and orphan's home, is to put a roof on it." To fully appreciate this statement one would have to either be pastor of, or a member of the, Baptist Church at Wesson, for there are more widows and orphans, and more of them in needy condition in Wesson than any other town in the State. This is an effect and for every effect there must be a cause. Whence shall we look for the cause of this state of things?

First: Wesson has one of the oldest and largest and best equipped cotton mills in the South, that furnishes ample work for many such families. There are quite a number of widows in Wesson with large families who are making good wages and giving their children religious and educational advantages that would be hard for them to equal in any other town in the State, and we are glad to have them. There are many other homes with large families who are not able to work, therefore are not making a support nor giving their children any advantages, but are on the charity of the town. We are glad to have these also, i. e., our part of them, but think we are imposed on. Now why do we have so many of this latter class in our town? I think it comes from a lack of pure religion in many towns and communities. Every needy family represents some denomination, claiming church membership and expect help.

You ask why not give them work? Simply because the mills do not employ infants and small children, and the mothers cannot leave their children to the mercies of the streets while they are at work. But says another, why are they in such destitute condition? Simply because the town or community whence they came, failed to do their duty. They were not willing to look after a poor widow woman and help less children. No, some good brother proceeded to collect money enough to send her to some factory town, knowing at the same time she could not leave her children to work and must be put on the charity of the town.

This is not true in every case however,

for if a brother dies, leaving his widow and children a \$2,000 policy, she does not want for attention nor is she advised to leave, but is assured by all classes that her business will receive all necessary attention, and that her children will be looked after also. Why the difference? One is able to care for herself and will need no help, and the other one will need help. There are many families in Wesson that are living witnesses to the fact that pure religion is not prevailing.

Now my reader, let me say this in conclusion: never be guilty of helping to defray the expenses of a poor widow and her little children to some factory town, when you know they are not able to do the work necessary to make a living even though they find it. Shame on any Baptist church that is willing to send a poor widow and helpless children from its membership to some other town and church where they must be looked after or suffer. What must you do? If pure religion prevails you will not ask what to do but will take them and care for them till they are able to care for themselves. Do this my brother, and know you are doing right and feel you are to be called a child of God.

May the Lord bless the widows and orphans and cause his people to care for them.

Your brother,

J. A. LEE.

Why Fear?

BY J. B. QUIN.

We hear some talk of the dispensary system being enacted by next legislature, rather than the State prohibition. Certainly this is easily understood. The advocates of the dispensary system are nothing more than whisky men, and of course they are going to make a strong fight for it. The dispensaries are nothing more than the State, county and town selling liquor, a public saloon rather private. No Christian or prohibitionist wants anything of the kind, or will submit to it. Whisky is an evil by whomsoever sold, a sin against God, the home and humanity. It is an agency of the devil for populating hell and it's making no little progress. There are more men and women—principally men—going to ruin today, because of the liquor traffic, than any other agency of the devil.

It is a mean low-down business for men to engage in. I don't care who does it, he is debasing himself and injuring his fellow man and robbing wives and children of an honest living, pinching them with hunger and clothing them in rags. He dogs them with the blood-bounds of hell. If it is wrong for private individuals to sell it, certainly it is wrong for the State, county and town. And, as a Mississippian, I don't believe that the moral standard of our great State is so low as to stoop to anything of the kind.

The dispensary system doesn't diminish the sale of whisky, but rather increases it. It is said that there is more whisky sold in South Carolina now than ever before. Nor does it diminish the "blind tigers" for they

are just as numerous, where it has been adopted as in our dry counties. We need not have any, if our law is properly conducted, we are aware of the fact, that it is not very popular to fight such evils. But what care we for worldly popularity when right is at stake. Right must triumph sooner or later, as advocates of right living we can't afford to listen to the "whims" of public opinion. It wasn't popular for Paul to preach righteousness, temperance, and judgment to come, yet, he did, and the Gov. of Judea trembles under his sermon. Many good and noble men and women have gone to the Stake for righteousness' sake and the world has been shaken by their influence. Oh, Christian man, wake up! the fight is on! where are you? What are you doing? On what side are you? Will every Christian pray and vote for State prohibition, if you will, victory is ours, if not, Satan will have it. Smithdale Miss.

Notice.

The building committee of the Wall Street Baptist Church hereby give notice, that owing to their failure to secure sufficient money to begin the erection of a new church building, they have been instructed by the church to use the funds on hand in remodeling and improving the old church building and to return to any one, desiring it, the amount he or she has contributed for the new building, provided application for the same be made within thirty days from the date of this notice.

T. W. PARTRIDGE, Chr. Com.

November 10, 1902.

Summerset, Ky.

Am just closing a two weeks' meeting at this point. There have been 80 additions to the church to date, and more to follow. My next four meetings will be in Mississippi, at the following places: Indianola, Greenwood, Meridian, and Clinton. I was ordained in Mississippi 23 years ago, and this is the first opportunity I have had to preach in the State, except at Starkville, the church that sent me out into the Gospel ministry. Let the brotherhood pray for God's blessings on my work there.

FRED D. HALE.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Added BINT

Up the Thames River From London Bridge to Hampton Court.

JOHN T. CHRISTIAN.

1.

We commence our excursion at the famous London Bridge, the oldest and greatest thoroughfare in this busy city. This structure is built of granite, is over a thousand feet long, consists of five arches, each of a hundred and fifty-three feet space. The roadway, fifty-three feet wide, is altogether too inadequate for the traffic. The lamp-posts of this old bridge are made of the bronze of cannon taken in the Peninsular War. It was opened by William IV. and Queen Adelaide. Standing on it, we get a fine view of the shipping in the Thames, the custom house, the London Tower and the new handsome Tower Bridge. From London Bridge we pass successively under the cannon street Railway Bridge and Southwark Bridge. On the south side of the river between these last two bridges, is Bankside where, in Queen Elizabeth's reign, stood the old Globe Theatre; memorable on account of its connection with Shakespeare.

We first call at Paul's wharf, very convenient for those whose business or pleasure attracts them to St. Paul's churchyard and its neighborhood. Then we reach Blackfriars Bridge and steam along the edge of the Victoria embankment. This embankment was completed in 1870 under the superintendence of Sir Joseph Bazallete, at a cost of £2,000,000.

On the river side, the whole line of the road is planted with trees, and large spaces are laid out as ornamental gardens, which are lighted by electricity. In 1901 a memorial of Joseph Bazallete was placed on one of the pedestals opposite Northumberland Avenue; it takes the form of a mural monument in Veined Sicilian Marble, containing a portrait bust in bronze of the distinguished engineer. In these gardens are also statues of William Tyndale, the translator of the New Testament into English, who was burned at Antwerp in 1536; General Sir Francis Outram, who distinguished himself during the Indian Mutiny; The poet Burns, which was presented by a Glasgow merchant, and unveiled by the Earl of Rosebery; another of the Right Honorable Henry Fawcett, M. P., which consists of a medallion portrait of the distinguished statesman, surmounting a drinking fountain, inscribed: "Erected to the memory of Henry Fawcett by his grateful countrymen;" and one of Robert Raikes, the founder of modern Sunday-schools.

Along the embankment, close to the water's edge is an object of considerable interest, the famous Egyptian Obelisk, Cleopatra's Needle; this, as all students of history know, was one of the two obelisks which stood before the great temple of Heliopolis, near the site of the modern city of Alexandria. Not far from the Needle is Waterloo Bridge, considered by Canova, the great sculptor to be the finest in Europe. It was opened in 1817, on the anniversary of the battle of Waterloo, at the

THE BAPTIST.

cost of £1,000,000. Further on we see the costly Astor Estate Office, one of the finest buildings in London. No one can pass along the embankment without noticing this edifice, designed by the late J. L. Pearson. Mr. Astor is the well known millionaire.

The Guildhall School of Music is also a pleasing feature of the embankment's attractions, established in 1880 to supply high class musical instruction at moderate prices. Near by is the "City of London School for Girls," built of Portland Stone in the Anglo-Italian style. Westminster Bridge was opened in 1862, it is one of the broadest and most handsome bridges across the Thames. From it we gaze upon an interesting scene. The river flowing under its arches, is all day long alive with timber and hay barges, colliers, steamboats and other crafts. Looking eastward we have a fine view of that noble Boulevard, the Thames embankment, lined with handsome and imposing public offices and hotels. Westward the northern bank is ornamented by the terrace and southern elevation of the Houses of Parliament. Lambert Bridge occupies the center of the background, and to the south we see "Albert" embankment with Lambeth church and Palace, and close at hand St. Thomas's Hospital. This hospital consists of seven detached blocks of buildings, a hundred and twenty feet apart and connected by arcades. The central block contains the Hall and Chapel. In the Hall is a statue of Queen Victoria clad in her royal robes and seated on her chair of state. The Hospital was opened by her Royal Majesty in June 1871. It has accommodations for six hundred and fifty patients, it is a great boon to sufferers unable to provide for themselves, and is of great importance as a school of medicine.

We next pass Lambeth Palace, for nearly 700 years the residence of the Archbishops of Canterbury. The Palace and grounds occupy eighteen acres. The chapel, in the English style, is the oldest part of the building, portions of it having been erected by Archbishop Boniface in the middle of the thirteenth century. All the Archbishops and many bishops since that time have been consecrated here.

The Gothic house was built by Cardinal Morton in 1499, near it is the Lollard Tower built by Archbishop Chicheley in 1435 and named for the Lollards, who were imprisoned and tortured in it. The upper part of Tower is still named "the Prison" and there are the rings to which the prisoners were chained, and inscriptions on the walls. In the library are over thirty thousand printed books, and two thousand manuscripts some of them very rare and valuable. Here reposed until recently the log of the Mayflower, which was transferred by special request to the custody of the United States government. Tate Gallery which has been not inaptly termed the "Luxembourg of London," is a recent addition to the art galleries of the metropolis. Only a few years ago the site of the gallery was occupied by a gloomy and depressing institution, Millbank Penitentiary, and as Mr. Balfour has truly said: "None

who remember the old Millbank Prison could in their wildest imagination have conjectured that in so short a period, by the generosity of one man, so vast a transformation could be effected." The building is an excellent specimen of the modernized classical style. Upon the base of one of the two columns opposite the entrance is the following inscription: "This gallery and sixty-five pictures, were presented to the nation by Henry Tate, for the encouragement and development of British Art, and as a thank offering for a prosperous business career of sixty years." Another inscription records the fact that: "This building was opened by H. R. H. Albert Edward, Prince of Wales K. G. July 21st, 1897."

On the south side of the river is "Kensington Oval," dear to the hearts of Cricketers, and the scene of many of the most important county matches. A few turns of the paddle brings us to Battersea Park, a very charming recreation ground, it is a hundred and ninety-eight acres in extent, has a fine expanse of water, and is very attractive owing to its plantations and flower beds. Just past the Albert Bridge, on the North Bank of the river, is Chelsea, an old fashioned suburb with many historic associations. Sir Thomas Moore lived there, and subsequently many men noted in that day. All the world has heard of Chelsea Hospital and its old soldier pensioners. Near by is the Duke of York's School for the support and education of the children of soldiers; "Cheyne Walk," a fine esplanade facing the river is rich in memorials both ancient and modern. The great painter Turner lived there for years and so did Thomas Carlyle the "Philosopher;" and his house in Cheyne Row is now one of the "sights in the town." It was purchased by subscription and vested in trustees, opened to the public in 1895; though mainly interesting on account of its literary associations, the house is noteworthy as a remarkably perfect example of the domestic architecture of Queen Anne's days. A marble bust of Carlisle was placed in the house in May 1900.

Putney is of world-wide reputation, as the starting point of the annual Oxford and Cambridge boat races. Fulham on the other side of the river contains the Palace of the Bishops of London, who have resided there for more than seven hundred years.

The Episcopal residence is a comfortable house of Tudor type, with large grounds, enclosed by a moat a mile in circuit and crossed by two bridges. The "Bishops walk" along the bank of the river is a very pleasant promenade. A new embankment and recreation grounds have recently been opened.

Before reaching Hammersmith the river takes a bold course northward and we steam past many pretty little towns with vine covered porches and parish churches, and cozy "breathing spaces," pleasing to the sight, but not historically interesting to tourists. At last we reach Chiswick, where in "Chiswick House" James Fox died in 1803 and George Canning in 1827.

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1902.

Its gardens have been the scene of many a fashionable gathering. It was in Hogarth House that the great painter of that name died in 1764.

The Two Graves at St. Helena.

One that of Napoleon Bonaparte who rose from a humble position to be Emperor of France.

He was endowed with wonderful talents and a brilliant mind, that enabled him to decide quickly upon plans that would settle the destiny of nations. He had also an acute perception of character, by which he collected around him the choicest spirits—"the bravest of the brave." His vaulting ambition, however, knew no limit, and would not stop at any obstacle that interfered with his glory, and he hesitated not to crush the heart of his loving wife, his faithful, gentle Josephine, when extension of power and grandeur were thrown into the scale.

When about to invade Russia he told the ambassador that he would destroy the empire. The reply was, "man proposes, but God disposes." "Tell your master, said he, 'I am he that proposes and I am he that disposes.'" It was a challenge to the living God to show who rules the world, and God accepted the challenge and sent the crystal snowflake from Heaven to punish the proud scoffier. His conquering hosts reached Moscow, expecting to winter there in its magnificent palaces and halls, but their determined foes applied the torch to the city and princely homes were reduced to ashes. Deprived of shelter in that cold climate, the suffering of the soldiers was most bitter, and more than 200,000 of the French were buried on those icy plains.

The star of his genius again arose and at one time it seemed probable that he would be master of the greater part of Europe, but the God of battles again interposed and at Waterloo the star of his destiny set forever. He was doomed to spend his remaining days on the rock-bound isle of St. Helena, and the surges dashing against the shore sounded to his disappointed, desolate soul, like waves of despair. There, far from the throne he had waded through blood to attain, far from all whom his heart held dear, he went to meet that Judge whom in life he had scorned.

The other is the grave of the sainted Mrs. Judson. She was the loved companion of the consecrated Boardman, then she became the wife of that missionary who was known as "Jesus Christ's man." Hers was indeed a beautiful life, and almost her last words were, "I love the Lord Jesus Christ." She died aboard ship on her way home from Burmah. Quietly she sleeps under the shade of a banyan tree and on her tomb are inscribed these words:

She sleeps, sweetly sleeps on this rock of the ocean
Away from the home of her youth,
And far from the land where with heartfelt devotion,
She scattered the bright beams of truth.

Napoleon has been disinterred and his body now rests in a costly mausoleum in France, but angels will guard the grave of the sainted Sarah B. Judson till the resurrection morn, when her transformed body will arise to meet the Lord in glory.

(MRS.) E. C. BOLLS.

THE BAPTIST.

Again.

I do not think that Bro. Hargis has any more dislike for controversy than myself. Indeed, I would never indulge in it if I did not think there was a principle to be conserved.

My brother seems to have great difficulty in getting away from the question, "What must I do to be saved?"

Yes, there was nothing about the plan of salvation prefixed to the exhortation, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." But if the brother will notice carefully he will find that something was subjoined. "And they spake unto him the word of the Lord."

Three days after Saul's conversion Ananias appeared to him. We are not informed as to all that Ananias said to him, but his eyes were opened and he was baptized. "And straightway he preached Christ in the synagogues that he is the Son of God." Some one must have said something about the plan of salvation; else how could he have been baptized upon a profession of faith in Christ and then preach that he is the Son of God?

I think the three thousand converted on the day of Pentecost were all baptized upon a profession of faith in Christ, and that Peter had told the whole story.

It is the Christ that saves and not the plan of salvation. But a knowledge of Christ as revealed in the plan of salvation is essential to saving faith. From the plan of salvation we learn that Christ is the Son of God. That he took our human nature and became sin for us. That he bore our sins upon the tree and there shed his blood and gave his life that we might escape the condemnation of the law.

How are we to know these things without a proper apprehension of the plan of salvation; and if we do not know them, how can we believe on the Lord Jesus Christ as the Redeemer and our personal Saviour?

"And as Moses lifted up the serpent in the wilderness so must the son of man be lifted up; that whosoever believeth in him should not perish but have eternal life. For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." Is there anything obscure about this? Is there a rational being so dull of comprehension as not to understand that plain, simple statement? I feel very sure that it is not out of reach of Uncle John and Aunt Mary.

Bro. Hargis could not even get the poor man out of the pit without a plan—which was to get a rope, let it down into the pit, tell the man to take hold of it, and then draw him up. How did the poor fellow down in the dark pit learn that a rope had been let down into the pit for his rescue, and that if he would take hold he would be drawn up out of the pit, if some one did tell him about Bro. Hargis' plan to save him? Or suppose, that as Bro. Hargis suggests, nothing should be said about the plan. Would the unfortunate man in the dark pit ever see the light? "How can they believe on him of whom they have not

heard?" "Go ye into all the world and preach the Gospel (good news) to every creature." Good news of what?

I am done also. Unless Bro. H— or some one else makes it necessary for me to say more. I am sure the Editor thinks it's enough.

J. R. SAMPLE.

Some Suggestions.

If alien immersion is valid baptism, where is the necessity of ordination? Suppose the "alien" baptizing has never fulfilled his Lord's command? How can he confer what he has never received? The conscience of the candidate cannot make the act right. It must be literal obedience to "thus saith the Lord."

When the field is thrown wide open, it is folly to keep up the bars. There is such a thing as yielding to sentiment, and regarding matters of vital importance, sometimes, as "little things." Resist the beginnings is the only safety. Recognize the authority to baptize and violations are condemned.

Church polity should be strict and uncompromising. Outside of this there may be co-operation with other Christians; say in matters of general interest and on moral questions. Further, plans and methods of studying and teaching God's Word may be beneficial, but not for controversy and idle talk.

Baptists do not keep sufficiently posted as to the progress of other denominations. It is a mistake to suppose that they are dwindling away; on the contrary they are increasing in numbers, activity and wealth. Not unfrequently they draw from our ranks some not fully grounded in the faith.

Many secular and religious newspapers seem inclined to ignore the Baptists and magnify episcopal orders of all kinds—even as far up as the head of the hierarchy. Big titles are displayed; uniforms shown and ceremonial forms employed, making prominent such distinctions. Are they to blame?

The world borrows the forms and ceremonies for marriages and burials, and the novels of the day will generally picture the minister with a gown. These may appear small matters, but they are like leaven and in due time bring forth results. A one-sided argument is used, that "one church is as good as another."

There is blame somewhere, and it is with ourselves. Too much preaching, possibly, is to entertain, rather than instruct, encourage and indoctrinate. The "go" of the Gospel is neglected, and "to teach all things" commanded after baptism, is, perhaps, generally omitted. Meetings once a month and simply sermons from the stand, is not sufficient.

L. A. DUNCAN.

Three Things.

Correspondents often fail to note the county of the church which has enjoyed a revival, or in marriages or obituaries. There may be a dozen Palestines and Mt. Zions scattered over the State. Announcing a marriage or a death, the place ought to be distinctly stated, and in the latter case, if birth is mentioned, place and State, etc. It is not sufficient, nor satisfactory, to give names only.

L. A. D.

Partial Descriptive List of Our Books.

Bibles.

Family Bibles. Ranging in prices from \$2.50 up as high as \$15.00, according to binding, size of type and quality of paper.

Teacher's Bibles. With all the helps found in any Bible, ranging in prices from \$1.25 up as high as \$12.00, according to binding, size of type, quality of material, and amount of helps. Our Teacher's Bible that is lending all others we sell for \$2.50.

Revised Editions. We handle all the revisions—The English committee's revision, the American committee's revision, which range in prices from \$1.00 up to \$6.00; Bible Union New Testament [Edition with Baptists and edition with Lutherans], prices same, 40 cents up to \$2.50. Broadus, Hovey and Weston were engaged in preparing this work. For correctness of rendering, this version has no superior.

Testaments. These range in prices from 10 cents up to \$5.00. Old Folks' Testament, large print, 75 cents; the same with the Psalms, 90 cents. Write us what style, type and price you want, and we can do the rest—we can fill the bill.

Interlinear Greek-English New Testament. This book consists of the Greek text interlined with a literal English translation, with notes, and the King James translation in a column at one side. Prices \$4.00 to \$6.00. The interlinear without King James' translation \$2.00.

Red Letter Testament, in which the words of our Lord are printed in red ink while the balance is printed in black ink, \$1.50.

Commentaries.

The American Commentary on the New Testament. Edited by Alvah Hovey, D. D., LL. D. \$16.00.

Volume I, Matthew, \$2.25. Jno. A. Broadus, D. D., LL. D.

Volume II, Mark and Luke, \$2.25. Mark, W. N. Clarke, D. D., and Luke, Geo. R. Bliss, D. D., LL. D.

Volume III, John, \$2.25. Alvah Hovey, D. D., LL. D.

Volume IV, Acts and Romans, \$3.25. Acts, Horatio B. Hackett, D. D., and Romans, A. N. Arnold, D. D., and D. B. Ford, D. D.

Volume V, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, \$2.50. Corinthians, E. P. Gould, D. D., Galatians, Alvah Hovey, D. D., LL. D., Ephesians, Justin A. Smith, D. D., Philippians, J. B. Gough Pidge, D. D., Colossians, Edwin C. Dargan, D. D., Thessalonians, Prof. William A. Stevens.

Volume VI, Timothy, Titus, Philemon, Hebrews, James, Peter, \$2.75. Timothy, Titus, Philemon, H. H. Harvey, D. D., Hebrews, A. C. Kendrick, D. D., LL. D., James, E. T. Winkler, D. D., Peter, N. M. Williams, D. D.

Volume VII, Epistles of John and Jude, and Revelation, \$2.25. John, J. A. Sayre, D. D., Jude, N. M. Williams, D. D., Revelation, Justin A. Smith, D. D.

Clark's People's Commentary. In four volumes, \$5.00, or \$1.25 per volume. Geo. W. Clark.

Matthew Henry's Commentary. The six volume set, \$7.50; the three volume set, \$6.00. This is a commentary on the entire Bible.

Brief Notes on the New Testament. J. M. Pendleton, \$1.10.

The Acts of the Apostles. J. M. Stiffler, D. D., \$1.00.

The Epistle to the Romans. A commentary logical and historical, J. M. Stiffler, D. D., \$1.25.

Peloubet's Notes on Sunday School Lessons for 1903, \$1.10.

Hymn and Song Books.

Baptist Hymnal. With music, 65 cents, 90 cents, \$2.50 and \$4.00. Without music, 35 cents, 50 cents and \$2.00.

Baptist Hymn and Tune Book. 90 cents to \$2.50. Without music, pocket edition, sheep, 65 cents.

Dossey's Choice. Pocket edition, sheep,

THE BAPTIST.

Nov. 27,

60 cents.
The Chord. 135 hymns and tunes, shaped notes, stiff manilla covers, 15 cents each.
Harvest Bells. Nos. 1, 2 and 3 combined, 50 cents. Either round or shaped notes. Words only, 20 cents.

New Harvest Bells. Round or shaped notes, 40 cents. No word edition.

Lasting Hymns. A fine combination of the best old hymns with the best new ones, either round or shaped notes, 35 cents.

Gospel Hymns. Nos. 1, 2 and 3 combined, with music, paper covers, 60 cents; board covers 75 cents; flexible cloth covers 90 cents; full bound cloth, red edges \$1.15. Either round or shaped notes. Words only, paper covers 15 cents; board covers 20 cents.

Nos. 5 and 6 combined, with music, large type, board covers, 75 cents; cloth, 90 cents; Morocco \$2.75. Small type, paper covers, 55 cents; limp cloth, 60 cents; stiff cloth, 75 cents. Either round or shaped notes.

Nos. 1 to 6 complete, with music, full cloth, red edges, \$1.25; illuminated cloth, \$2.75. Words only, small type, paper covers, 15 cents; large type, flexible cloth covers, 25 cents; board covers, 30 cents; full bound cloth, 40 cents. Only in round notes.

Theology.

Systematic Theology. A. H. Strong, D. D., LL. D. \$5.00.

Abstract of Systematic Theology. James P. Boyce, D. D., LL. D., revised by F. H. Kerfoot, D. D., LL. D. \$2.50.

Manual of Systematic Theology, and Christian Ethics. Alvah Hovey, D. D., LL. D. \$2.50.

Christian Doctrines. J. M. Pendleton, D. D. \$1.50.

Miscellaneous.

Old Testament History. Dr. William Smith. \$1.50.

New Testament History. Dr. William Smith. \$1.50.

History of the Christian Church. George P. Fisher. \$3.50.

Preparation and Delivery of Sermons. John A. Broadus, D. D., LL. D. \$1.75.

The Works of Flavius Josephus. Illustrated. \$2.00.

Cruden's Concordance. Complete. \$1.25.

The Training of the Twelve. A. B. Bruce, D. D. \$2.50.

The Humiliation of Christ. A. B. Bruce, D. D. \$2.50.

The Epic of Saul. William Cleaver Wilkin-son. \$1.50.

The Life and Times of Jesus the Messiah. Alfred Edersheim, M. A., D. D., Ph. D. In two volumes. Each volume, \$1.25.

The Beautiful Life of Christ. Illustrated. Chas. Foster. \$1.00.

The Life of Christ. Jas. Stalker, M. A. 60 cents.

Jesus of Nazareth. John A. Broadus, D. D., LL. D. 75 cents.

Please preserve this List for future reference.

A Success.

DEAR BRO. BAILEY: Enclose herewith a copy of a communication which our church has sent to every member of it.

RESOLUTION.

Whereas, it is a painful fact that many of the members of this church have not attended upon its worship for years, and quite a number do not attend with any degree of promptness now, and feeling that such neglect is a violation of the plain requirement of God's word, and realizing

that they are worth nothing to a church with which they will not meet, and that the church can do them no possible good where its worship is neglected and individual duty disregarded; therefore be it

Resolved, That a committee of three be appointed for the purpose of addressing a circular letter to every member of this church, which shall inform each one that at our next regular meeting, viz: on the third Sunday in September, the church will revise its roll, and every member who cannot attend in person will be required to say (either through some one else duly authorized or by written statement) that it is his or her intention to attend upon the services of God's house whenever practicable, and in every other reasonable way co-operate with the church and pastor in their efforts to advance the kingdom of Christ in this community.

Adopted by the church in conference, September 7th, 1902.

L. E. HALL, Moderator,
F. M. APPERSON, C. C.

CIRCULAR.

SCRANTON, MISS., SEPT. 9TH, 1902.

DEAR

In accordance with the foregoing resolution we, the undersigned committee, were appointed to discharge the duty herein named, and we now write to inform you that the revision of our church roll is an absolute necessity if we intend to exercise gospel discipline or conform to business methods in the administration of the affairs which concern the church. In order to have a fair and impartial readjustment of our roll it is necessary for us to meet and each one say for himself or herself that it is his or her wish to continue in the fellowship of the church, consequently a copy of the foregoing preamble and resolution will be mailed to every member, the pastor included.

Where circumstances are such as to make it impracticable for one to attend, it will only be necessary for such one to say, by written statement or through some other member, that membership is desired and co-operation will be given in future to the church.

We, therefore, request that you shall be present in person or represented as above stated, at 11 a. m., at our services on the third Sunday in this month.

Done by order of the Scranton Baptist Church, on Sept. 7th, 1902, and written and signed by committee, Sept. 9th, 1902.

J. S. THORNTON,
B. F. DUKE,
A. C. ULMER.

The result has been a revision of our roll, a large increase in congregations, the establishment of gospel discipline, and a spiritual force in our worship, such as has not been felt in years—if ever before. The Sabbath School has increased in number and usefulness, we are baptizing occasionally, the church is giving more to the pastor and missions than ever before in its history. It is the universal opinion of saint and sinner, in these parts, that the work done through this little document has been

1902.

THE BAPTIST.

worth more to the cause of Christ in Scranton than any protracted meeting ever held in it.

From a condition of discouragement bordering on hopelessness, with the pastor six months ago, the situation now is such that he would not exchange his work for any in Mississippi.

Yours truly,

L. E. HALL.

Scranton, Miss., Nov. 15, 1902.

The Carthage Meeting.

Began at the Baptist Church, Carthage, Miss., on first Sunday in Nov., 1902.

On Monday, 11 a. m., Bro. S. G. Cooper, of Canton, joined us and held forth the word of life twice a day for ten days, in great power and demonstration of the Spirit's presence.

Results: The church was unified and greatly strengthened in the faith and zeal for progressive work. The church and congregation were so delighted with Bro. Cooper, that they by rising vote invited him to be with them again next August. Four persons joined by letter. To God be all the praise.

T. E. MORRIS, Pastor.

Lena, Miss., Nov. 17, 1902.

Resolution.

Whereas, the Rev. T. G. Ward has so faithfully and efficiently served this Jerusalem Church, for the past five years as pastor; and whereas, the relations of pastor and flock have been the most cordial; and whereas, we have had excellent growth in numbers and spiritually; but whereas, the church has decided at the option of Bro. Ward to change pastor for the next year; therefore,

Be it Resolved, That we hereby unreservedly declare that in making said change we would not be construed as expressing any lack of confidence in Bro. Ward, but to the contrary, our appreciation is undiminished in him as a Christian man and gentleman, and as pastor has increased as he has added years to his pastorate.

Resolved 2nd, That our prayers and well wishes shall follow him into whatever new fields he may be called to labor, and may God bless his labors whithersoever he goes, as he has blest them with us. A true copy.

L. B. BILBRO, Church Clerk.

The Industrial Academy.

The Industrial Academy at Healing Springs, Washington County, Ala., is temporarily suspended, since the departure of Prof. J. M. Quarles, Sept. 23. The Antioch Baptist Association has offered to turn over the property to the Baptist State Convention, and the question will be decided in July next.

Meantime, the building, 42x75 feet, (two stories) and the enclosed grounds, are for rent.

The largest room is already occupied by the present public school, taught by Mrs. Hamberlin. The other three school rooms may be rented together for school or other purposes.

The balance of the house and the five acres of land can be rented together by any suitable person at about \$100, until next Oct. 1st. This includes the four family rooms, each 12x14, with a 10 ft. hall on the lower floor, and 10 bed rooms, each 12x14, with a 10 ft. hall, on the upper floor, partly furnished. There is on hand a fairly good orchard and vineyard, a picket garden spot, and an excellent well with stone curbing.

Parties applying should give suitable references.

T. E. TUCKER, Pres. Board Trustees.
Nov. 21, 1902.

The Southern Baptist Theological Seminary.

For months I have thought of writing in appreciation of the Southern Baptist Theological Seminary, my beloved Alma Mater, and am now impelled to do so. While she hardly needs her son's testimony to her worth, he feels it a duty and a privilege to thus respond. Although many years spent in different colleges and another prominent theological seminary were greatly enjoyed and very beneficial to me in many ways, I firmly believe my work in the Louisville Seminary last year was the most happy, the most strengthening, ennobling, stimulating and zealous, for mind and soul, of all my years of schooling. Like all things human, the Seminary may not be perfect, but the intellectual, moral and spiritual atmosphere is the best, highest and strongest. In short, the most truly Christian of all schools—East, West, North or South, with which I am acquainted.

The charge of ultra-conservatism made by some is largely, or wholly, false. There may have been some truth in the charge many years ago. Now there is a little wholesome conservatism and a reverence for divine things which are decidedly refreshing and soul-reviving to one who has been in radical circles. The historical method and textual or lower criticism are employed and encouraged. The radical, mediating and conservative schools of higher criticism are investigated.

In recent years one or more members of the Seminary faculty have studied or done original work abroad. Dr. E. C. Dargan is now studying in Germany preparatory to completing his "History of Preaching," which will be the best and most complete similar work ever published.

The many officers and directors are able and influential. The faculty are strong, consecrated, most helpful and practical men of God. More professors are being demanded and procured. The student body approaches the ideal. About fifty of the nearly 250 students of last year came from north of Mason and Dixon's line.

Many more from the North should go to Louisville Seminary. They will never regret it. They will be most cordially welcomed. The dormitory or home life in New York Hall is worthy of imitation. The matron, Miss Taylor, is tried and true, a mother to all "the boys." The four buildings are large, substantial, modern.

There is a well-selected, well-kept library in the worthy fireproof building. The Seminary's location on Broadway and in the heart of the city is advantageous in many ways. The campus, especially the athletic field, is too small and too little used. An endowment fund is well started. Five hundred thousand dollars additional endowment is now being raised and should be promptly secured. Where can our wealthy Baptists better invest their thousands for God and man?

The interest of faculty and students in city, State, home and foreign missions should be emulated by theological and other schools far and near. The monthly missionary meeting is noteworthy. Upon that day all classes are suspended. This largely attended and inspiring meeting is addressed by a strong speaker, usually from another State or country. Monthly reports are read of the large and fruitful work of scores of students in street preaching from the Gospel Wagon, in jail, hospital, reform school and mission Sunday-school work. Also, many thrilling and zeal-filling personal letters are read from missionaries from many fields. All seminaries and colleges should have similar meetings and a chair of missions, as does our worthy Louisville Seminary. Besides, the Seminary students hold many daily and weekly prayer and missionary meetings. Last year there were about thirty Student Volunteers, several of whom volunteered during the year. Some will soon sail for foreign lands.

It is a joy to pay this small tribute to my dear Alma Mater, the Southern Baptist Theological Seminary, which I can not too strongly commend to all who would be better fitted for the ministry or other Christian work.

Yours in Christian service,
A. E. MERRIFIELD, in Journal and Messenger.

Providence Church, Franklin County, Miss.

Second Sunday in October we dedicated our new house. Bro. S. R. Young assisted in the dedication. We have a good, decent house, which cost us a little more than \$400, for which we are thankful. The church, on the third Sunday in November, by unanimous vote, called Bro. J. H. Purser for another year and raised his salary \$25. Bro. Purser has been our pastor for two years, in which time we have grown from 71 members to 131, and from an old hull to a nice, new house.

Bro. Purser has so endeared himself to the church and community that he is loved and esteemed by both.

W. J. YOUNG.

The first missionary who translated the Bible for the Hottentots found they had no word for heaven. So he asked them what they liked best; and they all said "Ubomi," so he used that word in its place. While the missionary was reading his proofs, an unusually bright native told him what "Ubomi" really meant as "eating meat—good meat—kept many days."

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

Program:

November, 1902.

Subject—Woman's Missionary Union.

MEMORY THOUGHT—"The world awaits our help."

The immortal now must be the hour
To link our weakness with divine power.

1. THE BIBLE is used as the sword of the Spirit in an Ideal Missionary Meeting. Helpful Thoughts: 2 Cor. 5:11-15; Luke 19:12-24; Rom. 15:3; Heb. 6:10; Matt. 20:27-28; Jer. 32-17.

2. PRAYER—For open eyes to see opportunities, willing hearts to do our part.

3. REASONS for engaging in Mission Service: Introduction and conclusion of Annual Report of Cor. Sec. W. M. U.

4. PREPARED PAPER—The Delights of Service: (a) The joy of helping the needy; (b) Intercourse with Christians; (c) Co-workers with God.

5. HEADINGS FOR BLACKBOARD—"Pray for," "Give thanks for." Under each of these write facts calling for prayer, or thanksgiving, supplied by the Society. These may be obtained from "Items found in Our Home Field, or from the Foreign Mission Journal."

6. SOLO—"Go, Where You Want Me to Go, Dear Lord."

7. LEAFLET—"The Responsibility of Not Doing."—Mrs. G. P. Durham.

8. MINUTES of Last Meeting. Other Business. Consider Recommendations of Executive Committee W. M. U., giving special attention to the third recommendation.

9. PLAN for securing a small sum of money for purchasing leaflets of varied character which, in addition to Monthly Literature, may be obtained from Miss. Lit. Dept., 233 N. Howard St., Baltimore, Md.

10. REMEMBER in the CLOSING PRAYER "our substitutes," the young people of the churches, the young women who are not interested in missions. Ask for the direction of the Holy Spirit in all W. M. U. work; that each one may realize her responsibility for the success of the whole.

Recommendations of Executive Committee, W. M. U.

Adopted at Annual Meeting, Asheville, N. C., May 12, 1902.

Believing that the Recommendations received from the Home, Foreign and Sunday School Boards are the result of prayerful study of the needs of Southern Baptist Convention Fields, we heartily commend them. In the hope that more effective service may be rendered by Woman's Missionary Union workers in the future than in the past, the following suggestions are made:

1. That the amount asked for by each Board be apportioned among the different States.

2. That the first week in January and third week in March be observed as times of special prayer for missions, linking with the former Christmas Offerings for Foreign Missions; with the latter, Self Denial or Thank Offerings for Home Missions. That in preparation of programs for special meetings in January and March, exercises for one day be arranged with the definite purpose of interesting young people, that Woman's Mission Societies extend invitations and take pains to make the meeting bright, helpful and inspiring.

3. That, with appreciation of youth as the character forming period, continued effort be made to influence it for the Christ-given work of missions. Bands of Boys and Girls are again commended, while attention is particularly directed to the importance of promoting plans of work by which those standing at the point where womanhood and childhood meet, may become enlisted as labourers together with W. M. U. and fitted for missionary responsibilities which in a few years must devolve upon them.

4. That, in view of earnest effort which is now being made by Colored women for the promotion of Christian home-life, and in training members of their churches to have a part in mission work through ministry to their own people both here and in Africa, we extend as Societies and individuals our sympathy and help. This may be given especially in the organization of Missionary Societies.

That the spiritual betterment of the foreign population be a matter of deep concern, and towards them also an attitude of Christian helpfulness be maintained.

5. That emphasis be placed upon the value of Missionary Literature, with special reference to publications of the Sunday School Board, Nashville, those of the Mission Literature Department, S. B. C., the *Foreign Mission Journal*, *Our Home Field*, State religious papers and *Kind Words*, the latter adapted to young people.

6. That Woman's Missionary Union aim to secure homes for children of such missionaries as have no relatives to whose charge they may be committed, when it becomes necessary for

parents and children to be separated in order that the latter may have educational advantages.

7. That a committee be appointed consisting of State Vice-Presidents, W. M. U., to make all arrangements for the Annual Meeting of 1903.

8. That preparatory to the Annual Meeting delegates and visitors be invited to meet the preceding evening, for an hour of prayer.

9. That the Mission Topic Card be used as a daily reminder of mission work and the power of united prayer.

Our Work at the Landing.

Just think of the opportunities for good presenting themselves constantly as the great steamers unload their human freight! Look only at the distribution of tracts in various languages! How touching it is to see how eagerly these are received! One was given to a Pole a short time ago. He looked at the title and with an expression of unmistakable joy, began to pour out a great volume of speech. It was the hardest thing for him to realize that I could not understand what he was trying to tell me. I became curious to know what he was trying to tell me. I became curious to know what it was that made this man rejoice so, and looking upon another of the same kind of tracts, found from the title given in very small print in English. It was "Christ Gladly Receives Sinners." The tract had done its work!

Almost every steamer arriving in Baltimore brings some German Hebrews. They speak the German plain enough to be understood, but mostly read only the Hebrew, therefore the supply of Hebrew tracts. Now I have German New Testaments, copies of which are given to those not having any. When these Hebrews noticed these books, they begged for them also. Some can read German, so after telling them what kind of a book it is, and receiving their sure promise to read it carefully before condemning it, they were given a copy. Considering the remarkable awakening and seeking after truth among this people in recent days, the facts mentioned are especially impressive.

Another illustration in connection with the distribution of Bibles: Four young people traveling together were asked: "Have you a Bible?" The answer was "No." "Would you like to have

THE OLD RELIABLE



one?" was the second question. They answered sadly: "Oh, dear Lady, we are too poor, we have no money at all." When they learned that I do not sell, but give, their faces brightened, and with joyous gratitude they accepted the copies offered.

From letters received, a few clippings are made which may be of interest:—An old lady, feeble and alone, whom I was permitted to assist, writes from New York of her safe arrival. After recounting the help, advice and comfort given, she concludes "You have likely forgotten the old woman, but the old woman has not forgotten you."

A young lady sends this message from Virginia: "I shall never forget those loving, sincere words you spoke to me upon my arrival as a stranger in Baltimore."

Another sweet assurance is: "Although we felt grateful for the food with which you supplied us before leaving, yet not until later while on our journey inland, did we realize what a great good it was. We shall never forget your devotion, work and foresight for our comfort. God will surely reward you."

God will indeed reward every faithful effort to shed light and comfort into the darkness and desolation around us. Very comforting this is to my own heart, and I hope to others who are His children.

Your humble servant for the Master,

MARIE BUHLMAIER.

The Russian government is encouraging temperance societies, having appropriated large amounts to aid in the prosecution of their work. The appropriation for 1900 was \$1,290,719.—Ram's Horn.

A Chopper... Chance

How to Save on Your Meat Bills

The man who invented the Meat Chopper we sell has done housewives a greater service than if he had left each one a whole library. A good housekeeper is known by the way she uses up odd bits of everything—A chef in a big New York hotel gets \$100.00 per week for saving \$200.00. He has very little waste, now, with our meat chopper which chops and does not tear, you can save the price of it one month. It not only saves your meat bills (they are getting higher every minute, so it seems) but save your vegetable bills as well, by cutting them into uniform pieces.

We will exchange the small Family size Choppers for one dollar bills in good condition, or for one dollar twenty-five we will exchange a larger size meat chopper.

This is a chance you have been waiting for—see

The Rookery.

Jackson, Miss.

P. S.—These Choppers are the "Universal" brand—best made—used to be \$1.35 and \$1.50—but we supposed you knew that.

An Appeal for Thanksgiving Day.

The evolution of Thanksgiving Day from a local and occasional colonial observance to a recognized national institution is one of the most interesting passages in American history. It is the one day in which the nation as a whole makes some acknowledgment of its dependence on God and its obligations to Him. It affords a fine opportunity for the more thoughtful and earnest to impress upon the whole people truths which are vitally related to the life and well-being of the nation. This opportunity is found in the example of Christian congregations assembling for public worship in the sermons which they come to hear, and in the family reunions to which, equally with the worship of the sanctuary, the day is devoted.

But this noble opportunity is in danger of being frittered away and wholly lost through the perversion of the day to frivolity and dissipation. It ought to be esteemed an indispensable part of good citizenship to comply with the proclamation of the President and the Governor by going to church on Thanksgiving Day. On the day of the funeral of President McKinley, on the briefest notice, the churches everywhere were crowded. It ought not to require such a tragedy and national calamity to bring a Christian people to the house of God. No pastor ought to be willing to forego the opportunity to instruct his people in the sentiments proper to the day, and no church should fail on such a day to present itself before God and its chosen teacher for worship and instruction. On these grounds the National Reform Association has sent out an appeal to the Christian public for a more general observance of the day, to pastors and churches to arrange for suitable services, and especially to Young People's Societies that they will stand by the service on that day, making it, to the utmost of their influence, an inspiring and fruitful occasion. Religion and patriotism unite in this appeal.

SPARHAWK RHEUMATIC CURE

Quickly and permanently cures all forms of Rheumatism, Neuralgia and Lumbago. It is purely vegetable and cures when all else fails. Sparhawk Chemical Co. City:—My wife has been troubled for a good while with Rheumatism; she used two boxes of "Sparhawk Rheumatic Cure" and has been entirely relieved of the trouble, and she recommends it to anyone with Rheumatism. Thos. Etherington, 1210 Aubert Ave., St. Louis, Mo. For sale by all druggists or sent to any address on receipt of 50c. Sparhawk Chemical Co., St. Louis, Mo.

Your Home Is Not Complete



send you catalogues with prices and terms, attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!

Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,
Goodman, Mississippi.

THE DEPT.

W. P. PRICE, EDITOR.

Home Readings.

Monday 1. Two ways, two foundations. Matthew 7:13-28. (Parallel: Luke 6:43-49). Compare James 1:22-25.

Tuesday 2. The centurion's faith. Matthew 8:5-13. (Parallel: Luke 7:1-10). Compare Matthew 9:29.

Wednesday 3. Raising the son of the widow of Naim. Luke 7:11-17. Compare Matthew 21:11.

Thursday 4. John's last words and Jesus' testimony concerning him. Matthew 11:2-19. Compare Luke 16:16.

Friday 5. Luke records the same event. Luke 7:18-35. Compare Malachi 3:1.

Saturday 6. Jesus anointed in a Pharisee's house. Luke 7:36-50. Compare Matthew 9:22.

Sunday 7. Prayer Meeting. Do I Discourage Others? Mark 10:46-52; Numbers 11:26-33.

Sunday School Lesson. Ruth and Naomi. Ruth 1:16-22.

Convention Notes.

(These notes were crowded out last week.)

—Every section of the State is represented, even better than heretofore; and they are here for business, too—the Lord's business.

—Dr. Spilman, as usual, sweeps everything and everybody before him. He makes his Sunday School preparations do yeoman service in the young people's work.

—After Prof. Ellett, Dr. Brough and Bishop Bacon had finished their eulogies to the ladies, which they did in masterful style, Prof. B. G. Lowrey moves to give "until next convention to give a more substantial reason for the faith that is in them"—and all the (young) ladies smile.

—Vice-President Kimbrough makes a good presiding officer, and when the time is out, even in the midst of a collection, he calls the speakers down. That is what he is for, and that is the way to do it.

—Those magnificent chrysanthemums over there, on either corner of the pulpit, came from the garden of Dr. Johnson of the University. Several of us had the pleasure of being shown through the garden by the Doctor himself. He is as charming as his flowers are lovely—as the ladies would say.

—Do you see that fine looking old patriarch sitting back there? That is none other than Bro. Lomax, known and loved by everybody, white and black, in Mississippi. His head is white,

his shoulders are stooped, and his steps are getting slow and feeble, but his heart is young and strong as in the long ago. He goes to all the conventions and is on the right side of every question that comes up. He was not on the program, but his presence was worth tons of the richest values.

—The Oxford bishop was as meek as a mouse until Prof. Ellett began his eulogy of the women, which brings his bishopric to the floor with a motion that it be put into pamphlet form so as the world might read it, and all of us voted it with a whoop.

—Dr. Calley's address was an all-around stirring piece of speech making. His characterization of the forces in many places as "belonging to the Lord's army and not able to use a gun, belonging to his cavalry and not able to mount a horse, and a member of his hallalujah chorus and not able to raise a tune," made a profound impression upon all hearts.

—The convention sermon was pronounced by all—University professors and students, preachers, business men, women, the old and the young—to be a great one, deserving to live in the hearts of the people forever, and also have a chance to be read by all the young men of the land. No sir, all the good preachers are not dead yet.

—It was the regret of all, many times, expressed, that President Flake could not be present. The convention showed its appreciation of his labors, by electing him president again, even in his absence and over his protest, and did it heartily and unanimously.

—The choir gave us possibly the best music that we have ever had, which is saying much, for the music has always been good. Miss Winchester, of the Woman's College rendered several solos in the sweetest and most charming

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

DEAR MADAM: Please Read
My Free Offer.Words of Wisdom to Sufferers from a
Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself of All Diseases Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue it, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old. If you feel bearing down pains in your back, creeping danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any of the above, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quietly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 232, NOTRE DAME, IND., U. S. A.

style. She is one vocalist who sings—some of them can't sing a lick.

—The University of Mississippi showed us no little kindness, not only by coming out in great numbers, both students and faculty, but by giving us the right of way through the grounds and buildings, individually and collectively. And our eyes have never looked upon prettier grounds anywhere. Everybody was loud in his praises of the University.

—The convention accepted an invitation from Dr. McIntosh, president of the Woman's College, and went almost in a body, spending an hour with them Friday morning at the opening exercises. Dr. Lowrey lead the devotional exercises, and Prof. Ellett and Bro. Lomax made speeches, eloquent and strong, and Miss Winchester sang, in sweetest note for us again, while Miss—the elocutionist, won all hearts by her charming readings. The college seems to enjoy great prosperity under the management of Brother McIntosh.

—We meet next year with the First Church, Meridian, and it would not take a prophet to tell that we will have a great meeting with that noble church, in that great Baptist strong hold. Make your arrangements now to organize a union, take the work, all of it, and then go to the convention, November 12, 13 and 14, 1903. Pastor Yarbrough of the Jackson First Church is to preach the sermon.

Chas. A. Barber, M. D.,
SPECIALIST.

Treats All Diseases of the Eye,
Ear, Nose and Throat.

OFFICES CENTURY BUILDING.
JACKSON, . . . MISS.

Cures Blood, Skin Troubles, Cancer,
Blood Poison. Greatest Blood
Purifier free.

If your blood is impure, thin, diseased, hot or full of humors, if you have blood poison, cancer, earbuncles, eating sores, scrofula, eczema, itching, risings and lumps, scabby, pimply skin, bone pains, catarrh, rheumatism, or any blood or skin disease, take Botanic Blood Balm (B. B. B.) according to directions. Soon all sores heal, aches and pains stop, the blood is made pure and rich, leaving the skin free from every eruption, and giving the rich glow of perfect health to the skin. At the same time, B. B. B. improves the digestion, cures dyspepsia, strengthens weak kidneys. Just the medicine for old people, as it gives them new, vigorous blood. Druggists, \$1 per bottle, with directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special free medical advice also sent in sealed letter. B. B. B. is especially advised for chronic, deep-seated cases of impure blood and skin disease, and cures after all else fails.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

OUR EDITIONS OF
Matthew Henry's
Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
(Original price \$10.00)

6 volume edition only \$7.20
(Original price \$12.00)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

THE BAPTIST,
JACKSON, MISS.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Whitten.

Miss Harriett Whitten died at the home of her brother, Dayton Whitten on Nov. 13th, and was buried at Ripley, Miss. She was the sister of Dr. Frank Whitten, of Poplar Springs, and Dr. Will, of Keownville. She was a devoted and faithful member of Ripley Church. She had given much of her life to the care and training of her father's motherless children. She is greatly missed at home. May God comfort the bereaved ones.

W. E. BERRY, Pastor.

Robinson.

Little Eula May, the sweet little daughter of Mr. and Mrs. S. B. Robinson, in Liberty, Miss., age 3 years, 6 months, and 2 days, was taken from earth and carried to heaven by the hand of God. Little Eula May was a sweet little girl, we all loved her. God allowed this sweet little flower to only bud here and took it to bloom in heaven.

To the parents we would say, you shall see her again, she is not gone forever, no, you will see Eula May again. She is one of the pretty flowers of heaven. God bless you and sustain you in this time of trouble.

J. B. QUIN.

Smithdale, Miss.

Ulysses Ponder.

Ulysses Ponder, infant son of Bunk and Mollie Ponder, was born August 23rd, 1901, and died November 18th, 1902. His little body was laid to rest in the County Line cemetery, there to await the resurrection morn.

Dear parents, it is hard to give him up, but Jesus wanted him and he is now in "The Glory Land" and you will meet him "some sweet day."

"Rest for the little sleeper,
Joy for the ransomed soul;
Peace for the lonely weeper,
Dark though the waters roll."

L. S. TERRY.

Laird.

Mansel Laird was born in Rankin County, Miss., January 23, and died October 26, 1902. He was converted and baptized into the fellowship of Mountain Creek Church July 26th by the writer. There was a very decided change in his life. He was the youngest member of the family, thus enlisting the deepest interest of his Christian mother. How we rejoiced with her when he gave himself to the Lord. He loved his parents and best of all he loved Christ as his Savior.

The announcement of his death cast a shadow of gloom throughout the entire community.

When the young die it is always a shock, but in this case the grim reaper gathered so promising a young man, it is peculiarly touching.

He leaves a father, mother, four brothers and a sister to mourn for him, besides a host of friends, but may they love and trust Christ and find His grace sufficient for every trial.

"Yet must we part, and parting weep?
What else hath earth for us in store?"

These farewell pangs how sharp and deep!
These farewell words how sad and sore!

Yet we shall meet again in peace,
To sing the song of festal joy;
Where none shall bid our gladness cease,
And none our fellowship destroy,
There, hand to hand, firm linked at last,
And heart to heart enfolded all;
We'll smile upon the troubled past,
And wonder why we wept at all."

A. L. O'BRIEN.

Married.

Lane-Shivers.

Mr. Homer Lane and Miss Julia Shivers were united in marriage at the home of the bride's parents at Hebron Miss., at 6:30 p.m., Nov. 19th, 1902, R. Drummond, officiating.

Whittaker—Crawford.

On November 23rd, by Rev. W. E. Berry, Mr. H. C. Whittaker to Miss May Crawford, of Cotton Plant, Miss. The happy pair will make their home near Blackland, Miss.

Satcher—Lyon.

At the residence of the bride's father, November 19th, 1902, Mr. H. M. Satcher and Miss Dollie Lyon, Rev. W. A. Roper officiating.

The contracting parties are both among the very best young people of the Heidelberg community and active members of the Shady Grove Baptist Church.

J. B. QUIN.

Durham—Aills.

On November 19th at high noon, in the Baptist church, which had been neatly arranged, Miss Martha, the daughter of Dr. and Sister Aills, was married to Mr. Jesse F. Durham, of Clarksdale. At the conclusion of the ceremony the newly married couple, with a few friends and relatives, partook of a luncheon served with modern elegance.

After a short bridal trip they will make their home in Clarksdale. Florence has lost one of her charms and Clarksdale has gained one. May God bless them abundantly.

A. L. O'BRIEN.

Chapman—Dale.

Dr. L. D. Chapman of near Utica, Hinds County, Miss., and Miss Amanda Dale, of near Hebron Miss., were united in marriage at the home of the bride's parents at 12:30 p. m., November, 20th, 1902.

At the same time and place Mr. James W. Weathersby of Weathersby, Simpson county, Miss., and Miss Lena Dale were united in marriage. R. Drummond, officiating, while Miss Eula Clegg played a beautiful wedding march in low sweet tones.

These young people are all Baptists and are qualified to take their places in life for the glory of God. May the Lord give each of them a long, happy and useful life.

R. D.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulham & Co., druggists. Mail orders promptly filled.

CANCER
LUPUS, ULCERS, TUMORS and
OLD SORES
Cured by ANTITOXINE the best home
treatment ever discovered. No pain,
no danger. Full proof, testimonials
and particulars sent free. Address
DR. R. REGISTER,
420 Main St., Memphis, Tenn.

CAMPBELL'S
PRACTICAL STENOGRAPHIC
and
TYPEWRITING SCHOOL,
Jackson, Miss.
W. N. CAMPBELL, Principal.

A Practical Shorthand and Typewriting
School by a Practical Court Reporter.

Write for Prospectus.

THERE IS A CURE

for every stomach trouble, including all forms of indigestion, or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine.

Any reader of THE BAPTIST may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

BAPTISMAL PANTS.

STANDARD QUALITY at
FACTORY PRICES.

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JACKSON, MISS.

...THE MODEL...
Church Roll and
Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains

Rules of Order,
Church Covenant,
Confession of Faith,
Alphabetical Index for
Names and Addresses with
100 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

THE BAPTIST,
JACKSON, . . . MISS.

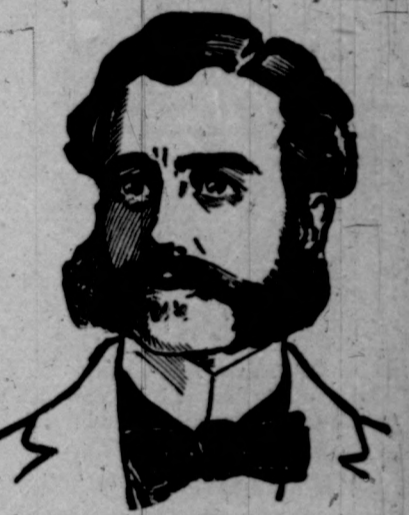
Sick Made Well;
Weak Made Strong

Marvelous Elixir of Life Discovered by
Famous Doctor-Scientist That
Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like
Miracles Performed—The Secret of Long
Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND
NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realm of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life." He calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, levers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

THE HOME.

"Just a Little Bit."

BY MRS. R. H. HILL.

After Bro. W. E. Ellis had related to a cousin of his the story of his arrest and release from a Turkish prison in Constantinople, she sat down and wrote these lines drawing a beautiful lesson from the story:

An American stood by a window
And looked from an prison cell
O'er the opulent "Orbit of the Orient"
Which to him seemed the gate to hell.
For he'd been seized by the Ottoman
When scarce he'd touched their soil.
Was seized and thrown into prison,
Caught in some fiendish foil.
He could not speak their language
Nor could they speak to him.
In trying to plan his escape
He scarcely knew where to begin.

Two Turkish policemen were guarding,
And while they conversed near the door
He sadly looks down on the crowded
Street.

Scanned the passers o'er and o'er
Ah! the shores of Grand America
Seemed never one-half so dear,
As today in a Turkish prison
He thought of them now with a tear.

He saw "neath the grating window
On the pavement just below
A German whose face much kindness
And humanity seemed to show.

Oh! God, can he but hear me!
And hearing but understand,
For sure, if he is but human
He will lend a helping hand.

"Can you speak English?" he murmured;
The German showed quick wit;
Gave the happy answer brokenly,
"Yah; just a little bit."

Ah! there was God's deliverance
From that awful Turkish cell;
From the little bit it was coming,
And coming right quick and well.

If we could only realize
As o'er life's path we go,
How great are the fruits of little seeds
We'd sow much good to know!

And when called to seeds of kindness
For which we don't seem fit,
How happy 'twould be for this great old
World

If we'd do "just a little bit."

Frederick the Great Was
Humbled.

It is said that Frederick the Great of Prussia was once ridiculing Christ and Christianity in the presence of a gathering of his nobles and generals, who were convulsed with laughter at his coarse and impious witticisms. There was one brave general, however, Joachim von Zieten, who sat gloomily silent during the laughter. Finally, with a wavering loyalty to his Master, he arose to his feet and addressing the king, said:

"Your Majesty knows well that in war I have never feared any danger, and everywhere I

have boldly risked my life for you and my country; but there is One above us who is greater than you and I—greater than all men; He is the Savior and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted, for on Him repose my faith, my comfort, and my hope in life and death. In undermining the power of this faith, you undermine at the same time the welfare of your State."

As the brave old general took his seat Frederick the Great looked at him in amazement and not trying to conceal his deep admiration and respect for one so loyal to the Master, he apologized in the presence of all.

A Negro's Temperance Sermon.

"My tex' dis evenin'" said a colored preacher in Texas tabernacle, "am from Jeremiah or Keshiah. I disremember which; but anyhow it says, 'Beware of evil dore.' Now, what does de 'spired writer mean by evil dore? What am an evil dore? Why, an evil dore am de dore what leads into de saloon on Sunday, when de front door am locked an' de blines pulled down. Dat's what an evil dore is, an' dat's what de Samist declar's you must beware ob."

"It is de evil dore wot no policeman can see, but dere's One above wot does see hit, an' He's keepin' tally, you may be shore, ob all who enters derein. De evil dore opens to let in a sober man airly in de mornin', but when he comes out he brings a smell of whisky wid him strong enough

Coughs

"My wife had a deep-seated cough for three years. I purchased two bottles of Ayer's Cherry Pectoral, large size, and it cured her completely."—J. H. Burge, Macon, Col.

Probably you know of cough medicines that relieve little coughs, all coughs, except deep ones!

The medicine that has cured the worst of deep coughs for 60 years is Ayer's Cherry Pectoral.

Three sizes: 25c., 50c., \$1.00.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

An inactive liver prevents any cough medicine from doing its best work. Ayer's Pills are liver pills. J. C. AYER CO., Lowell, Mass.

ROYALINE OIL
THE GREAT
ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C
25c. \$1.00 MONEY BACK IF YOU WANT IT

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST-ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

to knock down a meetin' house. A man may be tol'bly decent

when he enters, but when de evil dore opens to let him out he is fit for treason, stratagems an' boils, an' dere is no health in 'im.

"He will break de dishes an' his wife's heart, an' after runnin' de children out run de house to suit hisse'f."

"Strange dat de 'thorities don't fasten up de evil dore what leads to destruction, but dey won't 'cause dere's too many ob dem what likes to slip into de side dore an' get a nip demselves ob a Sunday morn. But, my b'loved bredern, de evil dore won't hurt ye if you obey de tex' an' beware of dem."—British-American Citizen.

READ THIS IF YOU ARE GOING WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States and dates at ONE FARE, plus \$2.00, with stopover at pleasure, good three weeks return.

For further information, address
ELLIS FARNSWORTH,
Traveling Passenger Agent,
H. D. WILSON, P. and T. A.,
214 Main St., Memphis, Tenn.

\$20.00 TO \$40.00 PER WEEK



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LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,
MEMPHIS, TENN.

TEMPERANCE.

BY W. H. PATTON.

The Army Canteen.

ARCHBISHOP IRELAND INDORSES
THE STAND TAKEN BY CORBIN.

Washington, Nov. 14.—"While I am an ardent advocate of total abstinence and have devoted many years of my life to persuading men to abstain from the use of intoxicating liquors, I cannot but approve of the manly stand taken by Adjutant General Corbin in regard to the army canteen," said the most Rev. John Ireland, Archbishop of St. Paul, this evening.

"It would be a grand thing" he continued, "if we could persuade every man in the United States Army to become a total abstainer, but until we can accomplish that end we must face the conditions as they are. Experience has proved that the lesser evil consists in permitting the soldiers a certain latitude within the army posts. By so doing we make them happy and contented, and prevent infractions of discipline and desertion. It is the lesser of the two evils, and under the existing conditions common sense demands that we choose the lesser. As to the charge that it is a wrong in the United States to sell liquor to soldiers or to permit it to be sold, it is illogical. There is nothing wrong in the sale of liquor per se. It is in the abuse of liquor that the evil exists. Unfortunately, it is a condition and not a theory that confronts us, and it behooves us to meet it like sensible men. It should be borne in mind that it is impossible to force men to high ideals. That must be accomplished by religion and education. The administration and the officials who have these matters in charge are evidently doing their duty manfully and courageously in the face of the difficulties with which they have to contend."

Such articles as the above, are paid for and the newspapers get regular advertising rates for their insertion. It is hard to believe that a man with Rev. to his title would permit such endorsements to go out to the world. Many soldiers that were not addicted to drink have become drunkards in the canteen. It is a maxim of law to make it as hard to do wrong and as easy to do right as possible.

How the government Stands.

The trend of all governmental

action as regards intoxicants is to abridge or prohibit the sale. As long ago as the time when Chief Justice Taney sat at the head of the greatest court in the world, an opinion was handed down by him declaring that the sale of intoxicants could not only be abridged but prohibited altogether. The exorbitant tax placed upon such products shows very exclusively where the government stands, for that tax is out of all proportion to the tax upon other articles. Evidently there is a crystalized opinion as it were with that great court that the death-dealing stuff should be eliminated.

The recent action of the government in abolishing the sale of liquor in the canteens is a proof of the positions above taken. It is true that a great cry has gone up about it and a demand has been made to have the canteen restored, but evidently those so demanding are no friends of temperance but on the contrary are imbibers themselves. The fact is that friends of temperance are for it "first, last, and all the time" and are never found compromising the question for any reason whatever, while the opposite class may always be placed by their propositions of compromise. It should be a source of great encouragement to all friends of prohibition to know that so great and intelligent a body as the United States Supreme Court is their ally. Again the Navy Department has recently prohibited the sale of intoxicants in Samoa—our possession there. Mr. Blacklock, our vice-consul there built a hotel and began the sale of liquor. The Naval Governor recommended the revocation of the license which was done. Mr. Blacklock appealed to the Navy Department, alleging that financial loss would come to him if the license was revoked, but the Navy Department sustained the revocation of the license and so prohibition prevails in our Samoan possession. Will not a government that protects its rude inhabitants of another race in a far distant island also come to protect its people at home?—Progress Advertiser, Covington.

Tetterine

Will cure that Irritating
Eczema—stop the progress
of that Ringworm
and heal it completely.

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

MOZLEY'S
LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation take Lemon Elixir.
50 cents and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis.
25c. at Druggists.

Take the
G. & S. I. R. R.
Quickest and Best.

Connects with trains in all directions
at GULFPORT, HATTIESBURG
and JACKSON.

Through Line to Gulfport, Miss.

The New Port of the South

DOUBLE DAILY SERVICE.

Short Line between Jackson and the
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trains for all points from

GULFPORT, HATTIESBURG, JACKSON.

Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
" Hattiesburg, 10:10 a. m.	7:15 p. m.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view
of making all desirable connections at

GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.



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NEW ORLEANS
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Dining Cars... ALL TRAINS
ALL MEALS
LA CARTE
ALL THE WAY
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QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day-coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address,

R. W. BONDS, T. P. A.,

Meridian, Miss.

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New Orleans, La.

R. J. ANDERSON, A. G. P. A.,

New Orleans, La.

CHEAP RATES

—TO—

Texas, Indian and Oklahoma
Territories.

Queen & Crescent Route via Vicksburg and Shreveport, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, and April 7th and 21st, 1903.

For full information, address,
R. W. BONDS, T. P. A.,
Meridian, Miss.

Personal.

—The Fifth Sunday Meeting of the Union Association will convene with the Antioch Church.

—Rev. I. P. Trotter is assisting pastor Dale in a meeting at Poplarville, which, we learn, is increasing in power daily.

—In response to an appeal from the "Pastor's Conference," the merchants of Jackson "closed" on Thanksgiving Day.

—It is announced that the Broadway Church, Louisville, is looking out for a more central location, and will probably build an "institutional" church.

—Rev. Bryan Simmons has removed from Carpenter to Gallman. Let his correspondents take note of the fact. He gets nearer the center of his work by the move.

—Rev. S. A. Wilkinson, of Tapelo, orders his paper changed to Doniphan, Mo., where he begins pastoral work on December 1st. We regret to lose Bro. Wilkinson from our State, but changes will come.

—The new meeting house of the Walnut Street Baptist Church, Louisville, was dedicated, free of debt, last Sunday. It cost, furnished, \$142,000, and is one of the handsomest church edifices in all this Southern country.

—Meat going higher.—If the rumor about the price of meat going higher be true, there will be a long string of orders pouring into The Rookery from now on for those famous Universal Meat Choppers which they are advertising at greatly reduced prices.

—The old Central Association seems to be taking on new life. The step recently taken by the executive committee, to divide the association into three districts is a good one. The preachers and other workers are divided into three parts. The three meetings will be held simultaneously, next Saturday and Sunday.

—Greenville and Aberdeen are still without pastors, and the pastors at Crystal Springs and Water Valley will go away at the end of the year; but these churches will not be without pastors for a day, it is to be hoped. We have lots of good and efficient preachers in Mississippi who can preach acceptably anywhere.

—No better State mission work has ever been done than at Biloxi. In three years, under the leadership of Dr. Searcy, they have built a handsome pressed brick church costing \$5,500 and paid for it, all except about \$500, themselves. They also have converted the old meeting house into a splendid "pastor's home." If anybody wants to know, "Does State missions pay?" along with many other places, point him to Biloxi.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$80.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

What is Home.

Recently a London magazine sent out 1,000 inquiries on the question, "What is home?" In selecting the classes to respond to the question it was particu-

lar to see that every one was represented. The poorest and the richest were given an equal opportunity to express their sentiment. Out of eight hundred replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three meals daily and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,

Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN,

Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Why Churches Should Buy Bells Now.

The C. S. Bell Co., Hillsboro, O., are offering bells to churches and schools at the old rate although the cost of materials used in the manufacture of bells has steadily increased during the past year.

Various churches throughout the country have saved considerable money by taking advantage of the liberality of The C. S. Bell Co. It is hardly necessary to add that this concern is one of the largest and most reliable bell manufacturers in the United States.

In view of the increased cost of labor and the enormous increase in cost of materials it can hardly be expected that the old prices will be in effect for any great length of time.

It is claimed that the soft, mellow tone of these bells has never been approached by other manufacturers. All bells are fully guaranteed by the company and sent on thirty days' trial.

A large and handsomely illustrated catalogue on bells will be sent, postpaid, to any prospective purchaser.

GOOD POSITION.

Pay Tuition After Position is Secured.

A worthy student from each postoffice may pay tuition without security after course is completed and position is secured. For "Application Blank A" and catalog, address DRAUGHON'S PRACTICAL BUS. COLLEGE. (Write either place.) Montgomery, Shreveport, Ft. Worth, Galveston, Nashville, Atlanta, St. Louis and Little Rock.

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Are the Largest Dealers in
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BALDWIN,
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HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

When I'm a Man.

When I am grown to be a man
I'll be like Papa, if I can.
I'll have a mustache, stiff and brown,
And when I'm thinking I will frown
Three little wrinkles 'tween my eyes,
To make me look so old and wise.
I'll have some gold-framed glasses, too,
To make my eyes as good as new,
And when I go down town each day
I'll read the paper all the way.
I won't have very bushy hair,
Like Mozarewski, such a scare!
But in the middle of my head
I'll have a round, bald spot instead.

When I am grown to be a man
I'll be a good one, if I can.
I will not smoke, or drink, or swear,
And I'll be honest, kind and fair,
And if I have some boys like me,
You'll see what a good pa I'll be!
I'll give my children lots of fun,
And buy them peanuts by the ton.
Mamma says, though, that if I plan
To be so good when I'm a man,
I must begin now, right away,
And be a good boy every day,
So, when a grown man I am quite,
It will be easier to do right.

(I'd like to know, though, just for fun,
How old Pa was when he begun.)

—Francis P. Carson, in Trained Motherhood.

A Poison Window.

A unique "Poison show window," in a New York City drug store, displays little piles of various deadly drugs, placed in a semi-circle around a human skull. In the center of the semi-circle are these words: "Everything in this window is poison." Besides the drugs, the other poisons are a cigarette held between the jaws of the skull; a deck of cards; some dice; a quart of whisky and a quart of wine. The cigarette seems to be voted the most deadly by the passerby.—The Indian Helper.

Literal Obedience.

A young teacher who was graduated from the Normal School last June was asked, one day last week, to substitute a higher grade than her own. She was a little nervous over the temporary promotion, and was anxious that everything should go off in the usual good order. While instructing the class in composition, she said: "Now, don't attempt any flights of fancy. Don't try to imitate the things you heard, but just be yourselves, and write what is really in you."

As a result of this advice, one little boy turned in the following composition: "I ain't goin' to attempt no flits of fancy; I'm just goin' to write what's in me, and I got a hart, a liver, two lungs, and some other things like that; then I got a stummick, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner."—Chicago Journal.

Cross?

Poor man! He can't help it.
It's his liver. He needs a
liver pill. Ayer's Pills.

Want your moustache or beard a
beautiful brown or rich black? Use
Buckingham's Dye
50cts. of druggists or R. P. Hall & Co., Nashua, N. H.

BELLS

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A Springy-step In
"QUEEN BESS"
\$2.50 Shoes.



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